

Interview H.0206.01 :

The interviewee was a lay official in the traditional Tibetan government and the son of the famous Tsipa Lungshar. He discusses in detail his father and the events surrounding the death of the 13th Dalai Lama in 1933.

Q

Which year was your father born?

A

I am not certain which year, but it was definitely the Iron-Snake year. He would now be in his early 80s or 90s. My mother was born in the Water-Snake year.

Q

Was he born in Tanag [tib. rta nag]?

A

I am not sure where he was born, but our Lungshar ancestors were from Tanag, in the Eastern Part of Tanag county, so that is why we are called Lungshar ["east region"]. There was a detailed story about this. There was a biography. My father's father was the Nyarong Jikhyab [tib. nyag rong spyi khyab] [the governor of Nyarong] and before him, there are biographies for all the family members. Our ancestors are from the lineage of Sur [tib. zur].

Q

What does the Sur lineage mean?

A

There are three famous lineages [tib. rgyud ba chen po gsum] in Tibet, namely: Sur, So [tib. ?], and Nam [tib. ?]. So we are from the Sur lineage. Surchen Choying Rangdröl [tib. zur chen chos dbyings rang grol] was a [gelong](#), but Surchen Sherab Drakpa [tib. zur chen

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shes bar grags pa] was a Ngag [Chang](#) [tib. snags 'chang] (Tantric Practitioner) who was known as a great Siddhi. A Siddhi who was equally as powerful as the great Siddhi Yidam Pal Chenpo [tib. yi dam dpal chen po]. The legend of the Lungshar lineage originates from Simo Draktsen Marpo [tib. [zi](#) mo ? brag btsan dmar po] (a yaksha spirit) dwelling in the eastern part of that province. A child was born in the Lungshar family and that tsen [tib. btsan] [yaksha] offered a [hat](#) full of gold saying it was meant for the child.

Q

Was that during your father's time?

A

No, I am talking about long, long ago. There was no biography about my father and grandfather. However, there are biographies of all the generations before them. All my ancestors, males or females, were powerful Siddhis. Among them, Lungshar [Ani](#) Chemo [tib. a ne chen mo] was born during our time. I do not know whether she was a Siddhi or not, but she was endowed with heavy occult powers [tib. nus ldan]. She gave up riding animals [tib. gzhon spangs] during her lifetime. She could command hail to fall by just pointing her finger at the sky. That is the legend about her.

Q

What is the real name of your father?

A

Dorje Tsegyal [tib. rdo rje tshe rgyal].

Q

At what age did he become a [shungshab](#) and when did he marry?

A

He became a [shungshab](#) at a very young age. That is what my father related to me. At a young age he had to confront the government in connection with a dispute between the Tanag Lungshar estate and the Drepung [Jiso](#). During that period, the Chinese had certain influence in Tibet, therefore he had to face the Chinese too.

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Q

I suppose the Chinese had power until the Water-Mouse Year [tib. [chu](#) byi].

A

It was in the year 1911 that my father was sent to England, so it must have been before that. One of the family members died and his body was not allowed to be taken through the fields in summer [tib. dbyar kha ong kha]and hence there was a big dispute over this which continued on for a long time. At that time, the Drepung [Jiso](#) was powerful and our family was a medium-estate holding family and somehow at that point they had a dispute which later became a case before the government. That case went on for a very long period. The Lungshar family was not a large family, but neither was it a small family--it was medium. Large and small families are not determined by the number of family members, but by the size of the estates they owned.

Since his childhood, my father was a very capable man. Incidentally, my father met a palmist who happened to be a Chinese woman. She told him that if you carry out any task by using your academic knowledge of writing and math [tib. yig rtsis yon tan] whether for the government or for yourself, you are sure to achieve popularity and success. However, if you try to pursue business/trading, you will meet with disaster in this life. That was what that Chinese woman palmist had predicted.

Q

It was like a prophesy of a Varjra Yogini [tib. rnal 'byor ma], right?

A

My mother told me later that this woman was absolutely the most learned palmist. Although she was a very learned palmist, my father ignored her advice and did business a number of times, but every time he did this he met with total failure. At that time we even went with our traders to China. Phüntso Wandü [tib. phun tshogs dbang 'dus], who was my maternal uncle and Tashi Wangyal [tib. bkra shis dbang rgyal] were sent to China for business. Later my uncle died. During their business trips, they used to take merchandise worth lakhs of rupees. Later, when I was young, I saw a few of the items, but everything regarding the business was a total disaster. So later my parents used to say that palmist woman's prediction came true. Anyway, this is a story about the past.

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Q

When and how did he become a [shungshab](#)?

A

I do not know the exact period and date, but it was during the 13th Dalai Lama's time.

Q

It must be when the 13th Dalai Lama has taken over the spiritual and temporal power of Tibet, right?

A

I do not know exactly, but at the time of the Water-Mouse Year war, he was already a tsipa. By that time, he had become well-known as a tsipa. Later, he become very famous and even in villages, he was well-known as Tsipa Lungshar.

Q

Not only in the villages, but even in monastic circles he was known everywhere as tsipa Lungshar. Even after he had become a [Tsipön](#), he was still known as tsipa Lungshar.

A

When the Dalai Lama was staying in India, he was in Lhasa and had a very difficult time about which he later told me personally. He was almost killed at that time. As you know, at that time a number of important officials were killed, but my father had escaped to [Nechung](#) [tib. gnas chung] monastery.

Q

Please explain this in detail.

A

The famous Tsarong [Shape](#) and his son, who were the [Shape](#) and [Kandrön](#) respectively, were killed. At that time my father also was in danger and ran away.

Q

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Oh, I see. At that time the wife of Tsarong escaped to Drepung, and a few other officials escaped to Drepung Tashi Khangsar [tib. bkra shis khang gsar] while some others went to [Nechung](#). So he was among them. Was he a tsipa at that time?

A

Yes. He was a tsipa by that time. He became a tsipa straight away at a very, very young age because of his exceptional talent in writing and doing accounting [tib. yig rtsis]. Normally officials appointed as tsipa had to be old and very efficient and very mature. Only then would a person be appointed as a tsipa. However, in my father's case, he was appointed tsipa straight away on the basis of his efficiency and talent in writing and accounting.

Q

How long was he a tsipa?

A

He served as an tsipa for quite a long time, but I do not remember the exact date and year. However, when he was sent to England, he was promoted to the rank of [rimshi](#).

Q

Didn't he become a [Tsipön](#) straight from the tsipa's post?

A

No. Regarding this, even Shakabpa [tib. zhwa sgab pa] has mentioned very little in his book. He probably cannot be blamed since he did not know it very well. When the 13th Dalai Lama wanted someone capable to go to England, he asked the government to submit a list of persons for his final selection. The government presented only my father's name, mentioning that he was very capable and suitable. They said, however, that in case the Dalai Lama desired to have someone other, he may appoint anyone. These remarks were presented to the Dalai Lama. This occurred at the time of the great [Shatra Lönchen](#) [tib. bshad sgra blon chen] (the Prime Minister). Later the issue was referred to [Nechung](#), the State Oracle, and he also confirmed the choice. So that time, my father was promoted as an outer [rimshi](#) [tib. phyi rim bzhi] but internally he was given the official status of Second Rank [tib. rim pa gnyis pa].

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Q

What was that? I never heard that before? What kind of rank and power was that?

A

Externally, when the government orders were issued and the documents available outside, they mentioned his rank as [rimshi](#), but internally the Dalai Lama instructed that he should enjoy the power of a [shape](#) so he could make the decisions of a [shape](#). What is generally known these days is that he was sent to England to look after the Tibetan children who were sent there for study and that he had no other responsibility or rank. But this is not true to the facts. He had been entrusted with many other responsibilities. For example, on one occasion he refused to agree with the British on a certain matter so the British Government had no alternative but to write to Lhasa, to the Dalai Lama, saying in a confidential letter, "Your representative is not good in maintaining relations, so please appoint a new one." To that, the Dalai Lama wrote to my father saying that his sincerity and loyalty in carrying out his responsibility is admirable and that he is happy about it. In the future he should continue working in the same spirit of sincerity. The Dalai Lama further said that he had received a report from the British government, but I had replied to them, "I have no better person than him. So I decided accordingly that he should remain there." He received such a letter from the Dalai Lama. When he was in England, he did not know a word of English, but since it was absolutely necessary to know the English language, he decided to spend most of his time studying English, not only during the day time, but even at night until midnight. He studied very hard and the English people told him not to work so hard. His doctor too advised him not to overwork. The doctor further told him that you are intelligent and there is no reason why you should work even at night. If you work so hard, it will harm your health. Later both my father and mother spoke English quite well and normally if they had anything to discuss confidentially, they would talk in English. English mannerisms were quite common in our family. for example, taking sweet tea from time to time served in the trays with cakes and also organizing eating of breakfast, lunch, and dinner.

Q

Like wishing "good morning" and "good night"?

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A

Yes, those were daily customs in our family.

Q

When you say he enjoyed the power and prestige of an external [rimshi](#) and internally of a second rank official, did he have any documents to show to the British or to any other persons to prove that he enjoyed such status or power?

A

Yes. He had a document and a seal. So the seal was there and he could use it. The seal was later not returned.

Q

Was there any system of returning seals in Tibet? I have not heard of any person holding any rank or post who returned the seal to the government. I do not think there was a system of returning seals.

A

The seal he had resembled the seal of the [Kashag](#) [tib. bka' dam]. Surely it was a little different from the seal of the [Kashag](#) which was known as Dekyima [tib. bde skyid ma]. Also the [doji](#), mostly with rank of [shape](#), also used a similar type seal which was known as Sishi Dekyi [tib. srid shi bde skyid].

Q

The [Kashag](#) also had some other seals, right?

A

The one that was most important and was used daily on matters involving several hundred thousand rupees was the Dekyima seal. Similar to it was the one used by the [shape](#) stationed in Chamdo that was known as Sishi Dekyi. The seal which was used by my father was very similar to that. It bore the Hor script. At that time I didn't pay much attention to that writing so I do not know what it said.

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Q

Did he have any edicts to prove that the government has given him such power and status? Was there anything in writing?

A

Yes, there was a written document and I saw it. However, the seal was there and it was with my mother. The photos of my father's visit to London must be with Tsarong and the Tarings [tib. phreng ring].

Q

How long did he stay in London?

A

He stayed for three years during which time he visited Germany. When he left for Germany, he kept it and did not inform the English that he was going to Germany so the British sent spies after him. While going to Germany, he told us that he had passed through the "Hot Ocean." When he was aboard a ship he knew only English, but when he looked at the people on the ship, they were speaking different languages. When he reached Germany, it was the time to change the Summer and Winter Soldiers. He reached there probably quite early in the morning and stayed in one of the hotels.

Q

Was it during Hitler's time?

A

Yes, and my father's mission was to make contact between the 13th Dalai Lama and Hitler because in case of problems either from China or from the British, the 13th Dalai Lama was looking for alternatives. Somehow at that time the British government had no other alternative but to send an officer to act as his Liaison Officer after he had left for Germany. That officer caught him up at the hotel. I heard this story from my mother. But not only did he visit Germany, he visited many other countries.

Q

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Why did he return after three years?

A

After three years, probably his mission might have been completed or whatever, but he did return after three years.

Q

I heard a funny story. I hope you did not mind if I say it here. Lungshar's wife was pregnant and somebody told him that if the child was born in England, you will have a British son. He misunderstood that and probably thought that due to the change in climate he would have a child with blond hair and blue eyes which he did not want. When he told his wife about it, she told him that they should leave England immediately, she too fearing that the child will be born with blond hair and blue eyes. So they immediately returned to India and from Bombay they came to Darjeeling-is this true?

A

I have never heard this story, but I think it is true. My brother was born in Darjeeling.

Q

So he stayed for three complete years?

A

Probably yes. But I am not very sure. After his return to Tibet he made a general report to the [Kashag](#) but then he had a private audience with the Dalai Lama at which time he explained everything in detail to him. The Dalai Lama told him that he will appoint him as a [shape](#), but he begged the Dalai Lama not to entrust him with such a high position. He told the Dalai Lama that he will render whatever service he was capable of, but he pleaded not to appoint him to the post of [shape](#), which he said he would not be able to afford. So the Dalai Lama agreed and later he was appointed as [Tsipön](#) and he became a sort of political advisor to the Dalai Lama.

Q

Do you remember as a child when your father became a [Tsipön](#)?

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A

Yes, I remember.

Q

Were there any special ceremonies such as the [Kashag](#) Party, etc.?

A

Yes, there were special occasions like the [Kashag](#) Party during which a special tent called Zurshu Ugur [tib. zur bzhugs dbu gur] was pitched for my father's personal use. This was very significant, indicating the special status and privilege that he enjoyed. During these picnics, usually the [Tsipön](#) and their friends and colleagues would come. There was the customary formal bowing and greeting each other. Then there was singing and mixing with the singers.

Q

Your late father was fond of musical instruments?

A

Yes, he played the horchin. That particular Horchin was supposed to have been obtained from a sacred hill called Gyagar Drang Song Ri. It was an excellent instrument. It was believed that a deity dwelled in it. When not in use, it was always kept in a clean place with great reverence, and whenever it was taken out for use, incense (sang) was burnt. It was banded with gold and decorated with precious stones. He used to advise us that we should never take to gambling. He told us that it was a bad habit. If you win, someone will lose and you become happy at the expense of another's sorrow. Or else you become unhappy and on the top of that people start talking about you.

Q

Can you recollect from your childhood memories how many people used to visit your father daily?

A

Many people came to see him.

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Q

How early did he used to get up in the morning?

A

He used to get up very early, before dawn.

Q

What did he do after getting up?

A

He used to recite prayers a lot.

Q

What was his daily schedule after doing the prayers?

A

The private audiences with people began at sunrise, so my father had to finish his chores at home early. But people used to come to him in great numbers, so he had to tell them to be brief and precise and come to the point directly. He had no time to listen leisurely.

Q

Wasn't there anybody to summarize the petitions or whatever it may be?

A

No, he did not have anyone.

Q

Weren't there restrictions for anyone who wanted to see him?

A

There were no restrictions for anybody. But when Shapes came to see him, then he had to withhold giving audiences to the ordinary people. In the evenings, he had enough time to talk leisurely and used to play and listen to music. Kusantse used to visit frequently

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and they used to dance. Tsögo [depön](#) also used to come and he used to dance with his military uniform on. My father was fond of people with a disposition for dance and music.

Q

How long did he serve as a [Tsipön](#)?

A

He was [Tsipön](#) for many years. I cannot tell you the exact number of years. I would like to relate a few stories about my father's visit to London and his activities there and especially some important events that occurred after his return to Tibet. Whatever I can remember, I will tell you.

To begin with, it was during the Water-Mouse year (1912) that the 13th Dalai Lama needed to send an envoy abroad. So he asked the government to prepare a list of persons qualified for this assignment. [Shatra](#), Shölkang and Changkhyim were the three most powerful shapes and they decided to submit only my father's name. He must have probably been a [Tsipön](#). His Holiness asked them why they were submitting only one name and not a list of candidates as instructed? The Shapes, particularly the famous [Shatra](#), told the Dalai Lama that they considered this candidate as the most suitable for the job, however, it was entirely up to His Holiness. The Dalai Lama then decided to consult the State Oracle whose medium was Shakya Yarphel. The oracle's verdict was: "Nga yi lus ldan gser gyi rdo rje 'di/ sngar yang ma byung chir yang mi srid." (My body which is like that of a golden vajra, such a thing had not appeared before and it is impossible to have another one in future.") The oracle's medium had some problem with his leg and he used to limp, but when he went into a trance he could walk much faster than a normal person! All his prophecies were very accurate. It was like they were divine wisdom. The state oracle could not be seen, but once the medium went into trance, the onlookers felt as if they were seeing him physically. It was the same medium who predicted the Tengyeling trouble. He also confirmed my father's name for the assignment to the Dalai Lama. Then the Dalai Lama gave my father the status of a fourth rank officer externally and yet the power of a [shape](#) internally. As far as the rank of a [shape](#) was concerned, there were two systems of counting in Tibet. One counted the [shape](#) as second rank and the other counted it as the third ranking. Whatever the counting system may be, the power that was given to my father was equal to that of a [shape](#). At the time of his departure, the [laji](#) of Drepung Monastery accorded him a farewell ceremony. At that time, the war was not

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over and some Chinese power still existed. Chinese influence and officials were not yet completely expelled from Tibet. My father was accompanied by four boys from various noble families. They were to be admitted to a school in London. That was supposed to be his job and reason for being sent to London, but of course it was just a cover. His real mission was something else.

Q

After reaching England, how many years did he stay there?

A

I cannot say exactly, but I feel that he had stayed there for quite some time because he did not know a word of English when he left Tibet, but later not only was his conversational English fluent, but he could write very well too. So unless he had stayed in London for a few years, it would not have been possible for him to learn that much. He also studied the democratic form of government and how it functioned. In England I believe there was some kind of institution where they talked about the functioning of democratic governments which he attended regularly. I was told by the Secretary of Education [Shape](#), Mr. Rigka that the poems written by my father can still be seen there. He promised to give me a copy of them, but I think he forgot all about it since I never received them. While he was in England, the British Government made arrangements for his accommodation and offered very generous facilities. They gave him a house surrounded by gardens, a car with a driver, and a servant and cook. At that time my father had expressed his gratitude to the crown for such great arrangements. However, he told them that such royal arrangements were too much for him. "If your representative comes to Tibet, we cannot reciprocate such arrangements at all. Our country is very poor and we can never afford such things for anyone, so I do not deserve this royal treatment from the British Government. Whatever I need I shall ask for. He insisted on declining their royal treatment. Later, I asked my mother what this royal treatment of the British was. My mother said that it was an unthinkable offer worth more than a purse full of gold coins per day. I do not know the reason why the British Government gave him such important consideration. It was a very early period and hence maybe they had special interests in Tibet. Later, we had the British Resident Representative or British Counselor in Lhasa. It was established because of this connection. Due to the great distance, sometimes his salary would not reach him on time and he used to borrow the money from the British Government.

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So he stayed in England as a representative of Tibet or of the Dalai Lama. Then the British Government said that he could carry out cordial relations not only with the British Government but also with other commonwealth countries as well. The British would help them willingly. However, he had to establish relationships with other countries than those in the commonwealth. The British did not object, and could not object, but they showed their displeasure. At that time he had to establish contacts with the Germans and the Japanese and other countries. He visited about 20 countries in Europe. When he went to Germany, it was the time the soldiers were changing from their summer uniform into their winter uniform. It was in the morning. He arrived in Germany and stayed in a hotel. My father used to tell me that the parade of the army did not end until late in the evening, so after sometime he could not watch any longer and he went to sleep. Such a story was told to me personally by my father. My feeling is that in case any other nations interfered or disturbed the peace in Tibet, then Tibet should seek help from others who are opposite to the great alliance. That was, probably the advice of the 13th Dalai Lama. So his mission was probably fulfilled very successfully.

After his stay in England, he returned to Tibet via India, which of course was under the control of the British Empire. Incidentally, he said that it was the period of World War I. In one of his letters he mentioned that the world was having a war which was like boiling water. This letter was written to one of his trülkus known as Chusang Rinpoche [tib. [chu bzang rin po che](#)] of Dorjedrak [tib. [rdo rje brag](#)]. He was his root guru. This guru had a natural formed letter 'A' on his leg. The copy of the letter which my father had written to him was available in our house. On reaching Tibet, he made a brief report to the [Kashag](#). Confidential and detailed reports were made to his Holiness. The Dalai Lama was very pleased with his report and told him that he will appoint him as one of the shapes. This was later confirmed with a written note. The Dalai Lama personally urged him to accept this offer. However my father declined saying that it would be a case of "snod bcud ga 'zol" ("the container is too small for what is being put it" which roughly this meant that he did not have the necessary knowledge to carry out such a post). Therefore I would like to remain at my present rank and title. As far as my services are concerned, I shall be there to carry out your wishes. I will tell you later the reasons why my father declined to accept the post of a [shape](#). The Dalai Lama later appointed him as a [Tsipön](#). In addition to that, he was also made a political advisor. This was a direct order personally made by His Holiness without consulting anyone. So my father had no option but to accept it and I think he liked that job. He then immediately completed such formalities as [sarjel](#). Since then, in

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any important political matters, the Dalai Lama consulted him for his opinions. So every day he received more than one [samtra](#) notes. So wherever he went, for instance when he joined other officials for picnics, whether official or private, the host had to arrange either a separate room or a tent for his personal use. This was because he was constantly being consulted by the Dalai Lama and he had to reply instantly. So a private place to receive these consultations were a necessity for him.

On another occasion, the Dalai Lama gave him an order saying that since you have studied the British administrative system you should offer your suggestions frankly and without fear regarding reforming the existing form of government in Tibet. My father immediately told him that unless the existing form of government undergoes dramatic changes and improvements it shall not serve and benefit Tibetans as His Holiness wished. When this order was given to him, he immediately took the opportunity and told the Dalai Lama that I have one thing to say. Whether it will please you or not I do not know, but anyway I feel the present system if continued for a long time will not serve the future of Tibet so this system must be changed.

What do you think about it? This suggestion seemed to have pleased the Dalai Lama immensely and the Dalai Lama asked my father, "Can you think it over and bring a report to me?" In other words, the Dalai Lama asked him to make a plan which would change the whole administrative structure. The draft of the plan that he made was in our house when my father was arrested. The first thing the persons responsible for my father's arrest did was try to gain possession of the draft plan. Then they grabbed it from each other. That is true.

The Lungshar family was a medium noble family, but later the 13th Dalai Lama said that you should not worry about the welfare of your family at all. The government will do whatever they can. You are totally dedicated for the service of the government with your body, mind, and spirit including your life, so your welfare is the duty of the Government. So the Dalai Lama gave altogether about 28 Estates, an amount that was equal to the Lhalu Noble Family. Although we lost the document (the Shelbam (official recognition list of estates owned by individual families). In this document it was mentioned that the estates were given to [Tsipön](#) Lungshar, Dorje Tsegyal for his future generations with special consideration, and no one could ever change it. In case any changes are made, it should be watched and protected by the protectors, the Red and Black Protectors of the government. My father said that this was truly written and he had seen it himself. After

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his arrest, they tried to gain possession of the draft plan. Then they grabbed it from each other.

Let me now go back to the main points in the draft plan for Dalai Lama. Number one on the list to be carried out was to expand the size of the army. So the first thing the government considered was the expansion of the army. However, before expanding the army, it was necessary to arrange for the requirements it would need -- financial, food and rations, and other necessary items. So, in order to deal with these requirements, the government decided to hold a meeting of the abbreviated General Assembly. Tsarong was an interesting person. He was known for his frankness and straight-forwardness. Tsarong said, "It is easy. We have a large number of useless monks who are neither fully devoted to the practice of the dharma, nor to doing anything. In you put all of them in the army you will have more than 20,000 soldiers in one day." Naturally, this was not at all acceptable to the other members in the meeting. My father strongly agreed with his suggestion, but circumstances forced him to disagree with Tsarong's statement, which he did saying, "That is true, but we must find a better method which would should not harm the dharma or the public or the government. Other members of the Assembly asked how can there be something which will neither be harmful to the dharma or the government or to the public. So people showed their dislike to my father. My father took the challenge and said that it could be arranged. So the Assembly said, "Then why don't you take this responsibility and make the arrangement." He accepted the challenge and made a plan known as babshi.

Babshi in general dealt with the estates and taxes, and particularly the lands belonging to the government which were taken control of by individual religious organization or private noble families. He started charging lease fees from those type of estates, so many of higher-ups and elites developed a strong dislike for him. He collected a large quantity of grain from those areas and various government granaries were almost totally filled. The stores that were filled up by my father were gradually emptied after the death of 13th Dalai Lama.

Then my father started the Army Regiments from number 1 (ka) to number 16 (dza) [the first letter in the alphabet to the 16th]. Father stated that this was nothing. We have to make many more changes. The 13th Dalai Lama agreed with his suggestions and gave him 100% support. He said your dedication and loyalty is beyond doubt. Your only desire is to bring about the betterment of the country. However, at that time, the three great Monasteries posed obstacles for carrying out these changes. If my father's plan which was done in conjunction with the wishes of the Dalai Lama had been put into practice, the

Chinese would never have been able to swallow up Tibet today. I am 100 percent sure that Tibet would have remained a nation with pride. However, it may be our collective [karma](#) or whatever, so we are in this situation today. I have observed my father's work and it was excellent. And as far as his writing and accounting (yig-rtsis), it was remarkable. Looking at his work, one might say that he did not make any mistake at all, but reviewing my father's activities carefully, I noticed that he had made many mistakes. Firstly, before Langdün was appointed as Prime Minister, the Dalai lama told Lungshar that I am going to appoint you as Prime Minister and you should be in charge of the administration (of government). He totally declined the offer and told the Dalai Lama that his personal feeling was that it is much better for Langdün, who is your own nephew, to hold the position. So Langdün was appointed as Prime Minister. However, as far as giving advice or rendering any help, he would be more than happy to do so. Secondly, when Ngabö and Langchungwa were appointed to the post of [shape](#), he was also offered the same, but he persistently declined the offer. While looking at the situation without proper understanding, people may feel that was funny, and may also say that he might have been a little bit unbalanced. I shall explain this later.

Once, when [Kujar](#) Kunphel was becoming very popular and powerful, they developed a little misunderstanding on a very small point. How that arose, I will tell you now. While my father was Advisor to the Commander in Chief of the Army [tib. dmag spyi 'tsho 'dzin], one family relative of [kujar](#) was required to produce one soldier, but they had been making excuses. My father may or may not have known that this family was a relative of [Kujar](#). Even if he had known, since he was always a straightforward person, he objected strongly about this, which naturally affected [kujar](#) who showed his displeasure. Then it became a prestige issue. [Kujar](#) was extremely proud and vain, acting as if only the Sun, Moon, and Stars were higher than himself and my father considered himself as the only Political Advisor. So both refused to bow to each other. This misunderstanding developed far more than its cause. When it became intolerable, one businessman by the name of Panda Nyima, who was a very close friend of [Kujar](#) and also very close to our family, said that if this continues, it is not very good so he tried to patch up the matter and he expressed his wishes to [Kujar](#) and was able to convince him. Then [kujar](#) sent him to my father.

When he first came to our house, he told our servants that he had to see the [Kungö](#), but before that you must prepare tea and [droma](#) dresi since I have some extraordinary news to tell him. Then he went in, offered the [khata](#) called nangdzö, and told my father that he was sent by [Kujar](#) who was more than happy to drop all the differences that have

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developed through misunderstandings. I [Panda] also expressed my wish about the importance of forgetting their differences to [Kujar](#). [Kujar](#) said that he (Lungshar) should take the position of the [silön](#) of Tibet and [kujar](#) himself would like to take the position of Jigyab khenpo. It was like the saying, "the mountain and sickle in balance. [tib. ri sor kha 'dzol]". Then the two of us will control activities of the whole country. So he told me to convey this message to you. May you please served the auspicious food of rice, etc. My father said that there is no need to serve the auspicious food. Please convey the following to [Kujar](#), "I do not want to take the position of [silön](#), but it would be very good if [kujar](#) could take the position of jigjab Khenpo. The most important thing is that you should not do things to make the Dalai Lama angry." This was his answer.

Panda urged my father to reconsider what he had said. You two are like the covers for the whole of Tibet, but he would not. So there was no question of serving the [droma dresi](#). Even the [chandzö](#) and the other family members were shocked by his attitude. They all pleaded with him to reconsider, keeping in mind about (the well being) of his own home and family members. Panda Nyima also urged him to reconsider his statement, but my father was adamant. Then the rift between [Kujar](#) and my father increased. At every opportunity, [Kujar](#) would instigate the Dalai Lama (against Lungshar). However, even with this instigation, the Dalai Lama just ignored it and kept on saying, "Alright, Alright," but did not take any action at all against my father. Then, one day, he told the Dalai Lama that my father's property should be confiscated and he should be terminated from government service, to which Dalai Lama said, "Alright," but he did not take any action. On another occasion, he said that my father should be arrested to which he said, "O.K.," and still took no action.

While Dalai Lama was saying, "O.K. O.K.," one day, Kapshöba visited our house and told my father you have been very kind to me. Today, whatever I am, I owe it to you. I remember all your kindness, so today is the time for me to repay my debt of gratitude to you. They, the government, is not only going to terminate your service completely but they will also confiscate all your property. This is definite. I heard this from [Kujar](#). So you must make sure that all your valuable objects are safe and be careful in your movements. My father appreciated his concern and replied that we have a saying in Tibet, "If your mind is pure and white, then there is no being punished by deities." [tib. rang sems dkar por lhad skyon med na/ yi dam lha yi bka' chad] So even if that comes about, I shall accept it with gratitude, but you are very good to have informed me in advance. So, Kapshöba felt embarrassed. At that time my mother came to know about this and she told my father that

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now you should not act like this. We have so many children so you must think of them. But it did not move my father.

The days passed by, and then one day suddenly [Kujar](#) informed the Dalai Lama that he had collected all the [Trungtsi](#) here regarding the termination from government service and the arrest and confiscation of the property of Lungshar. Then, the Dalai Lama said, Thubten Kunphel what are you doing? How can you do such a thing? Lungshar had been serving the Tibetan Government with sincere dedication, so instead of giving him a reward now do we have to punish him? When he insisted that he had already collected all these important people here, I have already told you all this and you said ok ok, so how can I send them away now? The Dalai Lama further said, "This is totally impossible [meaning the arrest]. If there is no Lungshar, it is like I do not have my right hand. So send the [Trungtsi](#) back. It is a mistake to punish people on the basis of personal like and dislike [tin. dga' min dga' thogs]." So [Kujar](#) was very upset, but he could do nothing, so he asked them all to go back to their offices. The favorite (kujar) named Dechen Yingse [tib. bde chen dbyings gsal] told me that when the Dalai Lama said that, [Kujar](#) was so angry that he slammed the drawer loudly [in anger], but the Dalai Lama didn't change his view. Then the Dalai Lama said to [Kujar](#) that this is not only Lungshar, there are many other [kudrak](#). Then Lungshar told 7 important officials like Sambo and Kusangtse to write seven comments on [samtra](#) and send them to the Dalai Lama, these included one from Lungshar himself. When they arrived the Dalai Lama told [Kujar](#) to seal the [samtra](#) and that we will open them after you return from [Trapchi](#). Then they opened them and the Dalai Lama said [to Kujar], "Now you see there are so many differences of opinion. Then he said the saying, "If all the horses are equal, which will be the main horse. If all the men are equal, then who will do the servants work." [tib. rta dang rta 'dra na. chibs chen su byed/ mi dang mi 'dra na, mi g.yog sus rgyugs]. And then he added, "We can't manage without Lungshar. That was what the Dalai Lama told [Kujar](#). After that, there was an incident where some soldiers fought with the Jigyab khenpo's servants. Then [Kujar](#) reported to the Dalai Lama that this was caused by Lungshar, and that is something terrible so you should demote Lungshar. There is some disturbance in Kham so you should send him there. The Dalai Lama, because of Kujar's insisting or because the Dalai Lama himself came to the conclusion himself, [tape is not clear and ends].